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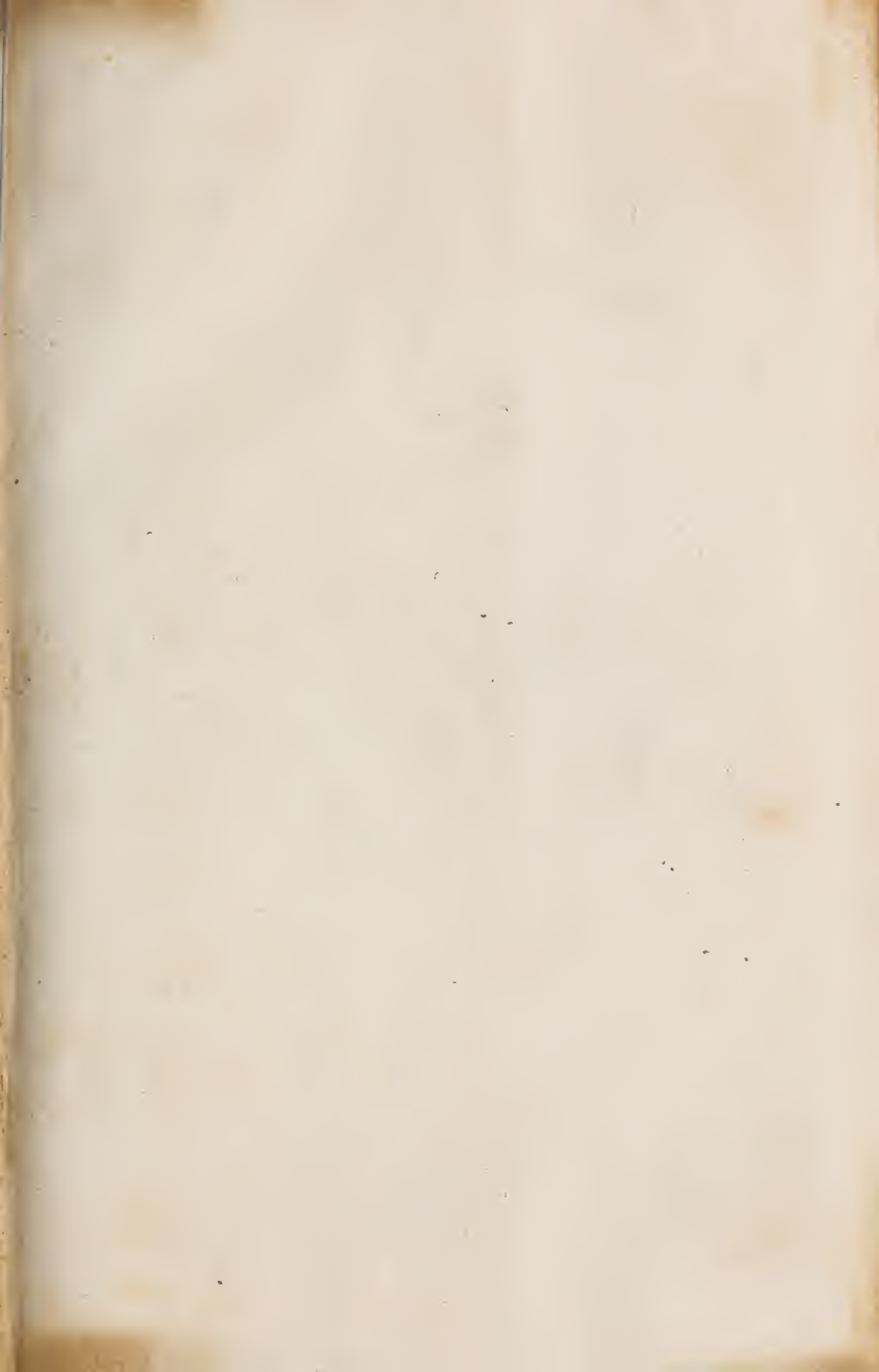
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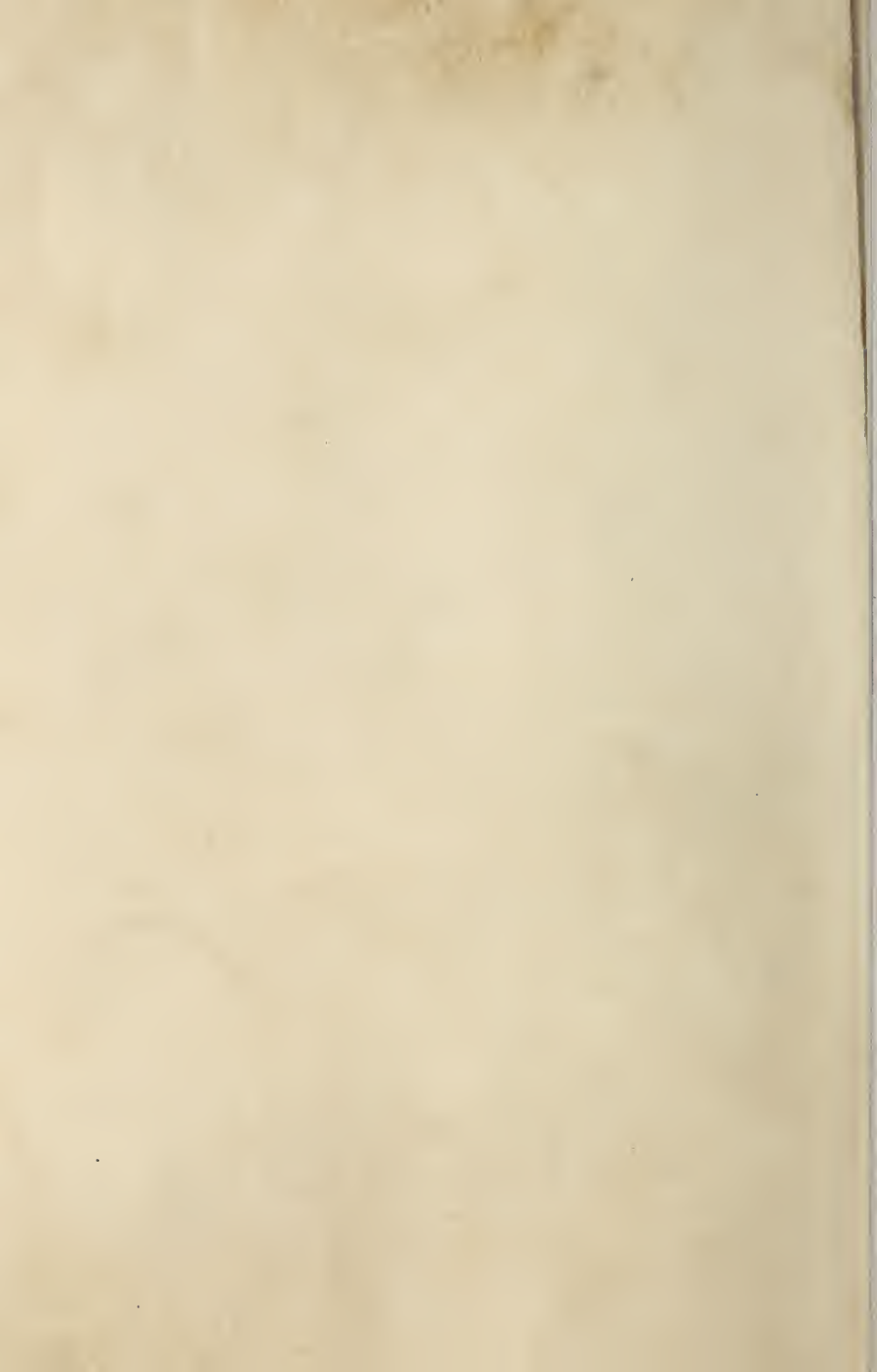
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THE  
JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION  
OF THE

American Society  
FOR MELIORATING THE CONDITION OF THE JEWS.

חמו נחמו עמי יאמר אלהיכם: Is. XL. 1.

ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. JOHN IV. 22.

VOL. III., No. 11.]

MAY, 1847.

[NEW SERIES.

Notice.

THE *Twenty-fourth Anniversary* of the American Society for Meliorating the Condition of the Jews will be held in the city of New York on Thursday, the 13th of May, in the Central Presbyterian church in Broome street, at 7½ P. M.

The *First Annual Sermon* in behalf of the Society will be delivered on Sabbath evening, May 9, in the Mercer street Presbyterian church, by the

REV. WILLIAM B. SPRAGUE, D. D.,

OF ALBANY, N. Y.

A collection will be taken up, in aid of the Society.—Divine service to commence at 7½ P. M.

For the Jewish Chronicle.

MATT., CHAP. II.

No. XI.

IN the last essay, it was suggested that this Gospel should be regarded in the twofold aspect of a history and an argument. In the former aspect it has been generally regarded by the Christian Church, and this use of it was de-

signed. As an argument, the force of it could be fully felt only by those who did not greatly need it as a history, namely, by the cotemporaries of the writer, having personal knowledge of the times, and the principal events therein recorded. In this particular, the appeal of it, as an argument for the Messiahship of Jesus, may be compared to the appeal of the evidences which he



exhibited. Both were immediate and direct; the one, to the senses of the people; the other, to their memory, and recollection of what they had themselves seen, felt, or heard. Proceeding upon this idea, the Evangelist, we observe, assumes, at the outset of the Gospel, that Abraham, David, Joseph and Mary, John the Baptist and Jesus of Nazareth, were well known characters. The table of our Lord's pedigree is given, as we have seen, without proof, because the nation possessed the best means of verifying it, in their public records. In the selection of his *leading* facts, he takes those which were notorious and indisputable, in preference to facts of which the nation could not reasonably be expected to take notice, although in themselves more extraordinary, and, if believed, more cogent and convincing. Thus, while Luke relates the appearance of an angel in the night-time to a company of shepherds near Bethlehem, to announce the birth of Messiah, and the sudden appearance of a multitude of the heavenly host, confirming his words—(Luke ii. 8-14)—Matthew selects an event, in its nature much less extraordinary—the visit, *namely*, of a company of wise men from the East to Jerusalem, (chap. ii.,) and the transactions to which it gave occasion. We naturally inquire, Why this choice between two facts, both known to the writer, yet so widely different? The one could not be denied, without falsifying the public history of the times; the other would have been discredited, as the tale of a deceiver.

The conduct of Herod, although it conveyed no *direct* testimony to the person of Christ, evinced his belief that the Christ had lately been born at Bethlehem. His trouble at the report of the birth of the predicted king—his convocation of all the priests and scribes of the people—his secret interview with the wise men—his careful inquiry about the time the star first appeared—his hypocritical charge to them—his rage when his expectations were disappointed—

and the expedient he adopted, of slaying many for the sake of one—show, that whoever these wise men were, or wherever from, and whatever the proofs they gave of the truth of their report, Herod believed the fact.

But if we would fully appreciate the force of this piece of history, and the reason for introducing it, we must depict to ourselves the state of Jewish affairs when this gospel was published, which was about forty years after the event we are considering, or about eight years after the Lord's ascension, and before the establishment of any church among the Gentiles.\* Jerusalem was standing in beauty and strength. Nothing had occurred, to divert the minds of the people from the wonderful events of our Lord's ministry. The nation were eye-witnesses of the extraordinary gifts and powers conferred upon the apostles on the day of Pentecost, which they daily exercised in attestation of the Messiahship of Jesus, and in his name. This remark applies to the mass of the adult population. But among the people there were many who could well remember the end of the reign of Herod the Great, and some, perhaps, who had suffered from that act of his cruelty; and, perhaps, here and there one, whose memory reached well nigh to the beginning of his reign; so that the whole body of the evidence, to which the Evangelist either expressly or tacitly appealed, lay within the memory and knowledge of living witnesses.

It was the concatenation of proofs supporting and confirming each other, all fresh in the memory of the people—this great body of living witnesses—which constituted the strength and pungency of the argument. It is not easy for us to appreciate its force, because it is not easy to make due allowance for the greater impressiveness of the same fact,

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\* Eusebius, Euthymius, Theophylact. But Nicephorus places it A. D. 49; and Irenæus, 61. (See *Mill.* sect 61-64.)

when apprehended by our own senses, and when received only upon the relation of others. As this is especially true of any extraordinary facts, or events, it must be eminently so of facts belonging to a supernatural order of things, which must be seen in order to be apprehended.

But what I desire the reader particularly to notice, is the *scale* of proofs—the first and weakest of which, we have seen, was sufficient to convince Herod, and move him to the most active measures to secure the kingdom to his family—and the *force* which each successive proof adds to those that precede it. The wise men were convinced of the fact, that Messiah was born, by an extraordinary but providential event. Or, if you please, we will call it a miracle; yet it was but one miracle. Herod, and all Jerusalem with him, gave credence to their story. The testimony of John the Baptist tended, at least, to show that neither the wise men nor Herod could have been much mistaken. The miracles of the Lord Jesus—(regard being had to his apparent age, and his known pedigree)—besides being a strong confirmation of Herod's conclusion, identified the person against whom the edict of Herod was aimed. And his life and miracles should have inclined the people to believe, (what they might have known from their own scriptures,) that the Lord would not suffer his Anointed to fall in infancy under the power of any tyrant, and that he had provided a way of escape from Herod, although they knew not how. And the last, or crowning proof of all, although it comes not within the compass of the gospel narrative, was the continuance of miraculous gifts and powers in the persons of the apostles after the crucifixion, and the bestowment of some powers which they did not possess before. These, being exercised expressly in attestation of the resurrection of Jesus, should have convinced the nation, that what Herod attempted in vain they had accomplished

in vain, (Acts iv. 27,) because their victim could not be holden of death, as he himself had declared to them. It is true, as before remarked, this last proof, or sign—which was, in fact, the promised sign of Jonas the prophet—is not expressly insisted on, as a notorious and admitted fact. On the contrary, it was denied by the Jews. Yet the Evangelist might, with propriety, reckon upon the influence of the miracles wrought in confirmation of it; and we may, with equal propriety, regard the post-ascension miracles as confirmatory, in the minds of the people, not only of the fact of the resurrection, but of all the preceding proofs, beginning with that recorded in this chapter. Thus much upon the point, connection, and force of this piece of history, and the chief reason for introducing it. But there is another principle, of equal importance, to be noticed in the composition of this gospel, to which the reader's attention is now invited.

Although the Evangelist selects, as the groundwork of the Gospel, such facts as were notorious and indisputable, yet his method is to state those facts in their connections and consequences, although, by so doing, he is drawn into the relation of matters of a private nature. Thus the appearance of the angel to Joseph, mentioned in this chapter, (vv. 13, 20,)—the divine admonition to the wise men, (v. 12,)—the flight of Joseph and Mary by night, and their residence in Egypt until the death of Herod—were facts which could not have fallen under the public notice. But these grew out of the leading fact on which the Evangelist insists in this chapter; and although they would be discredited by the unbelieving Jews, still they are rendered credible by the connections they consistently supply between admitted or known facts, and their coincidence with prophecy. Thus it was notorious that our Lord grew up at Nazareth, a place proverbially contemptible, (John i. 46.) He was called, Nazarene; yet, in fact, he was born at Bethlehem. Why, then, it

might be inquired by the unbelieving Jew, did he not grow up at Bethlehem, and bear the honorable name of the city of David—Jesus, the Bethlehemite? The Evangelist answers, *first*, by relating a train of events, which originated in the visit of some strangers from the East, which took Joseph and Mary elsewhere for safety; and, *secondly*, by referring to a class of prophecies which were in this way to be fulfilled. The flight to Egypt led to the fulfilment of Hosea xi. 1, in its principal sense. The massacre of the children of Bethlehem, to the fulfilment of Jer. xxxi. 15; and our Lord's residence at Nazareth, from which he received a reproachful name, to the fulfilment of Isaiah Liii. 3, and the similar predictions of other prophets; for the Evangelist (writing to the Jews) seems to use this word here as an *appellative*, employing it in its proverbial sense, which he knew would be understood.\* There is great beauty and propriety in this method; for while the author keeps in view his main purpose, and introduces each matter in its proper place, he gives his proofs in the most interesting and instructive form. We have had an example of this in the first chapter, in the statement the Evangelist makes of the divine generation of the human person of our Lord—a fact essential to his Messiahship, and to the completeness of the table of his pedigree.

The reader, however, may doubt whether the principal intent of this chapter is that which has been stated. It is proper, therefore, to add a few remarks upon this topic.

The personal character of Herod certainly had no relation to the subject of this Gospel; and, had it been the writer's object to show that Herod was a cruel and perfidious prince, he would not have confined himself to the relation of a single act of a tyrant, whose life was marked by a train of atrocities.—The

character of these wise men from the East had no relation to the subject. Accordingly, the Evangelist does not tell us who, or how many they were, nor what country they came from, nor what was their rank or condition in life. Even the word he uses to designate them (*μαγοι*) is equivocal in sense, (Acts xiii. 6, 8.) It is idle, therefore, to indulge in conjectures on these questions, for it is not possible to know any more about them, than the Evangelist has told us; and he has told us all that was pertinent to his purpose. Had they been kings, and had their gifts to, and adoration of the Saviour in infancy, been the fulfilment of prophecy, he would have told us so, and alleged the prophecy; for that is his method.—The quotation of the prophecy of Micah (v. 2) is brought in, as a part of the answer of the chief priests and scribes to Herod. The quotation is not his, but theirs; and fidelity as a historian required him to give it, as they gave it; and who can prove that he did not? This is a sufficient answer to the cavils of infidels on the verbal inaccuracy of the quotation. All that was absolutely indispensable to the object of the writer, was to show the manner in which Herod was informed of the predicted birthplace of Christ, in order to connect the secret purpose of Herod with his subsequent conduct. The Evangelist might have said, in brief: "And they said to him, in Bethlehem of Judea," omitting altogether the words of the prophet.—Nor can the appearance of the star be considered the leading fact in this passage; for he enters into no particulars about it—he connects it with no prophecies. Whether it was in fact a star, properly so called, or some extraordinary phenomenon, he does not say, but simply adopts the denomination given it by the wise men, and first mentions it as a part of the reason they gave for their visit to Jerusalem.—What, then, remains, but Herod's *political* relation to the nation, and his power, *as king*, to command the learning

\* This conjecture is founded, in part, on the omission of the article.



and best intelligence of the nation—his investigation of the truth of the report of these strangers—and the deed of blood he thought necessary to secure his throne.

But I must not dwell on this point. The reader will be able to follow out these hints in farther particulars. I will only add, that it appears to me a common mistake of commentators, to dwell unduly and unprofitably on incidental and subordinate matters, while they lose sight of the main point upon which a passage turns. Dr. Whitby's elaborate commentary upon this chapter is a fair example of what I intend. The true rule is, to follow as closely as possible the example of the inspired author who supplies the text. It is easy to garnish a commentary with a profusion of learning; but if it is irrelevant, or loses sight of, or thwarts the drift of the writer, it is labor and learning lost, both to the author and his readers.—One remark more, in conclusion :—

Some critics have suggested that this Gospel properly commences at the third chapter, and the suggestion, it is supposed, is confirmed by the fact mentioned by Epiphanius, (Hares, 29,) that the Ebionite copy of it had nothing of the first two chapters. By omitting these, they think the greatest difficulty in any of the books of the New Testament would be removed—(see Wahl's Critical Notes, p. 4, cited in Bowyer's Conjectures on the New Testament, p. 8.) The Unitarian version treats the whole passage, from chap. i. 16 to chap. iii., as of doubtful authority. The matter strikes me quite otherwise; and I trust the reader, if he has carefully considered what has been said in these essays, will agree with me. The connection of these chapters with the rest of the Gospel is sufficiently obvious, not only from what they contain, but from many things which the Evangelist obviously assumes. Much that would be proper to enter into a Gospel for the Jews of that day, might properly be omitted in a Gospel designed for Gentile churches. Hence, Mark—

(who is supposed to have abridged this Gospel, for the most part, for the use of Gentiles)—omits both these chapters. Many things, too, might be assumed, in a gospel written for Jews of that day, which would not be easily understood by Gentiles, even if they were stated. The Jews knew their own past history, and their peculiar relation to God—their actual condition, and the surprising events of the few years which preceded the publication of this Gospel. The Evangelist, therefore, would naturally, and almost unconsciously, allow much on this score. But some of our learned men forget this; and from this cause spring many of the difficulties of interpretation. By lapse of time, and difference of customs and manners, many things have come to be regarded as abstruse and difficult, which to the Jews of Matthew's day were as familiar as household words. Consequently, the learning of the learned on these matters, even where it is correct, only raises them to the level of the common mind for which Matthew wrote. But the worst of it is, much that is called learning breeds greater difficulties than any that are to be found in the text; and certainly that learning is defective, or labors under impediments of some sort, which prefers a mutilated to a genuine Gospel, in order to avoid imaginary difficulties, or difficulties of its own creation. AZOR.

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### SEARCH THE SCRIPTURES.

WHEREFORE, that the mind of man may be worthily employed and taken up with a kind of spiritual husbandry, God has not made the scriptures like an artificial garden, wherein the walks are plain and regular, the plants sorted and set in order, the fruits ripe, and the flowers blown, and all things fully exposed to our view; but rather like an uncultivated field, where indeed we have the ground and hidden seeds of all precious things, but nothing can be brought to any great beauty, or—

der, fullness or maturity, without our own industry; nor, indeed, with it, unless the dew of His grace descend upon it, without whose blessing this spiritual culture will thrive as little as the labor of the husbandman without showers of rain.—HENRY MORE. (*Mystery of Godliness*; b. I., ch. 2.)

## BONAR ON LEVITICUS.

(Continued from p. 300.)

### Urim and Thummim.

Chap. viii. 8.

THE "*Urim and Thummim*" are on the breastplate of the high priest. "What are these?" The first word means "*lights*;" just as sun and moon are called אֲוִרִים "*lights*," in Psa. cxxxvi. 7; and the second means "*perfection*," or, perhaps, "*perfect rules*." The terms would be appropriate to express some revelations of God's mind, and directions given by him; and, accordingly, much has been said to prove that these terms denote *the law*, or two tables on which the commandments were written.\* For any thing we know, these may have been engraven on precious stones; but the point to be observed is, that Moses needed to get no description of them. As in the case of the *cherubim*, which were known as emblems of redemption, ever since the days of the fall; so here there was no need of special description, for the things were known. The Lord bids him, Ex. xxviii. 30, "*put THE urim and thummim on (אֵל, not 'in') the breastplate.*"

We find, from Ex. xxxii. 15, that there was much writing on the tablets given by God to Moses. Like the seven-sealed book, they were

written "*on both sides, by the finger of God.*" The Lord, in Ex. xxiv. 12, spoke of "*tables of stone, and a law and commandments.*" These were written ere Moses went up; for it is said, "*WHICH I HAVE WRITTEN.*" They were lying, therefore, within sight, when Moses went up to meet God on the hill; and he saw them engraven in some form, just as John saw the sealed book in the hands of him that sat on the throne. Hence it is we might account for the manner in which Moses was told, Ex. xxviii. 30, to put "*THE urim*" on the breastplate. The Lord, referring to the "*law and commandments*" already written, and seen by Moses, calls them "*the lights and the perfect rules*" for Israel; and bids him place them on the breastplate. How this was done, we know not. It may have been simply as tablets, or in the form of a roll. Some even think that this may be "*the volume of the book*," (Ps. xl. 8.) And to this reference is supposed to be made in Psalm xix., where "*the law of the Lord*" is said to be "*perfect*," תְּמִימָה and the "*commandment*" to be the "*enlightener of the eyes*," as if referring to אֲוִרִים.

Our Lord refers to the same, when he says, in Psalm xl. 8, "*Thy law is within my heart*"—not merely on it. And this is his plea in our behalf. He pleads his obedience, and sinks our disobedience therein. Pointing to us, he pleads as a favor to himself, "*Lord, withhold not thou thy tender mercies from me*," (ver. 11)—identifying *us* with *himself*. We are in this glorious "*ME*."

It has been suggested, by one who is a "*ready scribe in the law of his God*," that the stones of the breastplate were arranged in the manner in which the tents were pitched round the ark. It would be thus: the *Urim and Thummim* would be in the midst, corresponding to the place of the ark. If so, do we not see Israel encamped in safety, *with the law in the midst*? The re-

\* See a good statement of this in Edzar-dus, page 202 of his notes and translation of the treatise of the Gemara, "*De Avoda Sara seu de Idolatria*." I suppose he may have had in view 2 Cor. iii. 7: "*The ministration of death, written and engraven in stones was glorious.*" The whole subject is obscure.

deemed abide secure, because his revealed will is their rule; they come to God by the appointed way.

### Consecration.

Chap. viii.

Looking back on this chapter, the subject of the consecration of the priests leads us to an interesting investigation. The consecration was the time when a priest was fully brought into the duties of his office, and all the privileges of his office. Though of Aaron's line, still he was not fully a priest till he was consecrated. This is to be kept in mind; for with a reference partly to this idea, and partly to the Hebrew term for it (כֹּהֵן) "filling the hand," the Septuagint were led to adopt the Greek "τελειωω," to express consecration. Hence, v. 22, "κρίον τελειώσεως;" v. 28, "το ὁλοκαύτωμα της τελειώσεως;" v. 33, "ἡμέρα τελειώσεως." Chap. xxi. 10, ὁ τετελειωμένος, is the consecrated priest; and Exodus xxix. 9, "τελειώσεις Ααρων τας χείρας αὐτου."\* These are specimens.

If we keep this in remembrance, we are prepared to understand several passages of the New Testament, that otherwise are difficult and obscure. In the epistle to the Hebrews, Christ is spoken of, ch. ii. 10, as "*made perfect by sufferings*;" and more especially, chap. v. 9, "*being made perfect*" is connected with his priesthood; and in chap. vii. 28, this is the term used to describe his consecration, "εἰς τὸν αἰῶνα τετελειωμένον." There is no difficulty left, when we see it is office, not character, that is spoken of. Now, in a figurative way, but with a reference to this idea, chap. x. 14 represents Jesus as "*perfecting*" (τετελειώκει) those that are set apart by his blood; i. e., he puts them, by his one offering, into full possession of all the privileges of fully pardoned and justified ones. The "*spirits of just men*

*made perfect*" bears the same reference; they are entered into the fullest possession of what was intended for them. Like Aaron's sons, looking forward to privileges, inasmuch as they were priests' sons, but not entered on possession till the day of "τελειώσεως;" so these just men. James (ii. 22) says: "By his works was faith *made perfect*" ("ετελειώθη.") Faith was carried out to its proper purpose; it entered on its proper work; it was inaugurated visibly by his works. It is thus, too, in 1 John ii. 5: "*Whoso keepeth his word, in him, verily, is the love of God perfected.*" The love of God, which he feels, is carried out to its proper extent, or is made use of for the purpose intended, when it leads a man to walk holily. It has got its consecration-day—it has fully entered on its office.

This is still better seen in 1 John iv. 17: "Herein is our love made perfect," &c. The Greek words are "ἐν τούτῳ τετελειώται ἡ ἀγάπη μεθ' ἡμῶν." It is God's love to us, that is the theme, "*the love that is with us.*" He calls it (as if the name *Immanuel* were running in his mind) "*the love with us*;" i. e., God's display of love to us (ver. 16) in his Son, which is now our property. Now, he says, this love of God to us "*is made perfect*," "τετελειώται;" has got its consecration-day—has fully entered on its office. "*Herein* (viz., as ver. 10, in the sending of his Son) *has God's love to us reached its perfection.*" The ocean has been filled with love; it is an ocean which we may call "*ours*;"\* angels cannot call it "*theirs*." And so complete is this display of God's love to us, that at the day of judgment we shall have no fear; and even at present, in spite of indwelling sin, we are as really righteous as our Surety. "*As He is, so are we!*" Hence it is that they altogether mistake the gospel who cherish fears and doubts, as if they were part of its results. This love has no element of fear in it; nay, "*He that feareth is not made perfect in love*;" "οὐ τετελειώται ἐν τῇ ἀγάπῃ;" (ver.

\* Perhaps it is in this sense that our Lord uses "τελειοῦμαι." (Luke xiii. 32.) "On the third day, lo! I am fully consecrated!"



18.) He who still fears, and has suspicious doubts remaining, has not entered upon his consecration-day—has not fully entered upon the enjoyment of the privileges to which this love entitles him: for *this perfect love* casts out all fear.

### Aaron's Entrance on his Office.

Chap. ix. 22—24.

Probably these offerings were presented at the time of the morning sacrifice. Then (ver. 23) Moses and Aaron retired into the tabernacle. At the time of the evening sacrifice they came forth again, and stood at the altar. At this hour, Aaron stood still, and looked upon all the people as they crowded the space in front of the brazen altar. As he thus stood, the eyes of all the multitude turned toward him. Whereupon, amid the awful solemnity and deep silence, he lifted up his hands—the very hands that had been wet with blood—and blessed the people. It was as if he were pouring over them all the grace and peace that flow from the blood of Jesus! And this done, “he came down from offering the sin-offering, and the burnt-offering, and peace-offerings.” It was thus that Jesus blessed his people—his faithful witnesses, who stood around their altar on the Mount of Olives—lifting up the very hands that so lately had been nailed to the cross. And having so done, he left the place of sacrifice, and went into the holiest of all, there to receive more communications from his Father, and then to come forth again to give more blessing.

Aaron, leaving the altar, went into the holy place. There Moses

stood with him, and, as representative of Jehovah, hands over to his care all the vessels of the sanctuary, and commits the ordering of all to him. Even as Jesus, on his ascension—on his leaving the place where he had made the sacrifice—received from the Father (Rev. i. 1; Ps. lxxviii. 18; Eph. iv. 8) authority as Mediator, or as the Captain of salvation, now made perfect, (Heb. ii. 10,) to administer the affairs of the sanctuary. It was in reference to this that he said, as he was entering in, “All power is committed unto me, in heaven and on earth,” (Matt. xxviii. 18.) He is there now, managing their interests for them above, preparing many mansions. “The Father hath committed all things into his hand.”

His coming out again will be like Aaron's, in order to bless the people anew. The people remained in the courts, expecting the re-appearance of Aaron and Moses. And so the Lord's people remain with their eye and heart on the altar, looking for the second coming of their Priest, in the Father's glory, as well as his own. “The glory of the Lord appeared unto all the people” of Israel that day; and some of the bright fire of that glory shot down on the altar, and consumed the pieces of the sacrifices, thus giving the last attestation required of complete acceptance. In all this we see the very figure and outlines of the Redeemer's second coming “to those that look for him.” His glory will thus appear, when it is now the evening of the world's day, and that glory, investing the person of the Son of man—the Lamb of God—will give the last and most indubitable proof that he is well pleasing to the Father. He shall appear the second time, “*without sin, unto salvation.*” The sin consumed, for ever done away, nothing is left for the people, but the completing of their joy and their holiness. What a shout of ecstasy shall burst from them all then! yet how deeply awed and reverent they shall be!

\* “Ours,” because bestowed on us; just as, in Milton's *Comus*, “She has a hidden strength,” says the elder brother. The other asks, “What hidden strength, unless the strength of Heaven, if you mean that?” The other, in reply, says:—

“A hidden strength,  
Which, if Heaven gave it, may be termed *her own*!”



Forgiveness\* produces holy awe, even now, wherever felt. The people shout, and fall prostrate before him. "To him shall *every knee bow*, and *every tongue confess*, that he is Lord, to the glory of God the Father." Oh! our High Priest, now within the tabernacle not made with hands, perfect that which concerneth us! Put the bread on the golden table, that we may never want our better than angel's food. Pour in, daily, the olive-oil, that the lamps of thy golden candlestick may never be dim, in this dark, gloomy world. Present thy incense with every prayer of ours, with every groan, with every sigh of the prisoner! And soon, soon come forth again! yea, even before we have slept with our fathers, if it seem good in thy sight; come forth to bless us, and to receive the shout of multitudes, adoring and confessing that thou art Lord alone!

### The Leprosy Removed.

Chap. xiv. 48—53.

The concluding ceremony must have been very striking. The living bird was carried through every apartment of the dwelling, and then, at some open window, or from the flat roof of the house, allowed to fly at liberty. The inhabitant would thus often, afterwards, as he sat in his dwelling, remember the concluding act of cleansing. He would remember the cheerful song of the bird set free, and its joyful flight through the sky, while drops of the living water fell; and the marks of its fellow's blood were observed as it shook its wings. It is thus a believing soul feels. He remembers Christ's *resurrection*, as the concluding act that completed cleansing;

\* Heb. xii. 28, 29, receives a beautiful illustration here. "Grace," forgiving love, teaches to serve God with reverence and godly fear; for while it brings us to his nearest presence, it shows him to us as a God who consumes iniquity. "*Our God is a consuming fire.*" The light that guides us into his presence is the very blaze of the sacrifice on which our sins are laid.

he remembers Christ's joy on the resurrection morning—his words, "All hail," and "Peace be unto you"—and he remembers the freedom with which he traversed the heavens, even the heaven of heavens, returning to his Father's bosom, still bearing the marks of the nails and spear, and shedding down the purchased Spirit. This, this is truly the source of all our peace from sin within us, from sin in those around us, from sin on the earth that lies under a curse—from leprosy in our persons, our garments, and our dwellings.

### The Day of Atonement.

Chap. xvi.

It had been a wondrous day from the very first dawn to the last streak of setting sun. At the third hour of the morning (nine o'clock) every street or way of the camp had been trodden by a people going up to peculiar service—each moving along, serious and awe-struck. As many as the courts could contain enter—specially aged men and fathers of Israel; the rest stand in thousands near, or sit in groups, under green bushes and on little eminences that overlook the enclosing curtains. Some are in the attitude of prayer; some are pondering the book of the law; some, like Hannah, move their lips, though no word is heard; all are, ever and again, glancing at the altar, and the array of the courts. Even children sit in wonder, and whisper their inquiries to their parents. The morning sacrifice is offered: the priest's bullock and ram standing by, and other victims besides. They wait in expectation of what is to follow when the smoke of the morning lamb has melted into the clouds. They see the lots cast on the two goats, the priest enter the sanctuary with his own offering, and return amid the tremblings of Israel, who all feel that *they* are concerned in his acceptance. They see one goat slain and its blood carried in. The

scape-goat is then led down their trembling ranks, out of the camp; and at length Aaron re-appears, to their joy. The murmur of delight now spreads along, like the pleasant ruffling of the water's surface in the breeze of summer's evenings. The silver trumpets sound—the evening lamb is offered; Israel feels the favor of their God, and return home to rest under his shadow. "Oh Lord, thou wast angry with me, but thine anger is turned away, and thou comfortest me."

How intensely interesting to have seen this day kept in Jerusalem! The night before, you would have seen the city become silent and still, as the sunset. No lingerers in the market; no traders; no voice of business. The watchmen that go about the city sing the penitential psalms, reminding themselves of their own and the city's secret sins, seen through the darkness by an all-seeing God; and the Levites from the temple responsively sing as they walk round the courts. As the sun rises over the Mount of Olives, none are seen in the streets; no smoke rises from any dwelling; no hum of busy noise; for no work is done on a holy convocation day. The melody of joy and health ascends from the tabernacles of the righteous. But at the hour of morning sacrifice, the city pours out its thousands, who move solemnly toward the temple, or repair to the heights of Zion's towers, or the grassy slopes of Olivet, that they may witness as well as join in all the day's devotion. They see the service proceed—they see the scape-goat led away—they see the priest come out of the holy place; and at his comforting sight every head in the vast, vast multitude, is bowed in solemn thankfulness, and every heart moves the lips to a burst of joy. The trumpet for the evening sacrifice sounds; Olivet re-echoes; the people on its bosom see the city and the altar, and weep for very gladness; all know it is the hour for the evening blessing. When the sun

set, an angel might have said to his fellow: "Look upon Zion, the city of solemnities! behold Jerusalem, a quiet habitation!"

### Ebal and Gerizzim.

Chap. xviii.

Perhaps it was in order to purify the land from these abominations, in a manner, or solemnly to pledge Israel, at their entrance on it, not to share in the sins of the former inhabitants, that that transaction mentioned twice, (Deut. xi. 29, 30, and xxvii.,) was appointed to take place. It is recorded as having taken place, Joshua viii. 30.

When they had penetrated into the very midst of the land, and had it all before them, in consequence of the taking of Ai, there were preparations made to pledge the people to a holy occupation of these seats of former lewdness. It was to take place in the valley between *Ebal and Gerizzim*—a valley which is a mile broad at an average, and beautifully adapted for a large assembly. Besides, Jacob's well and Joseph's tomb had made it well known. Accordingly, the camp moved hither. Six tribes were posted along the base, and perhaps a little way up the sides, of fertile Gerizzim, "*the hill of reapers*;" and these, as they stood amid the luxuriance of the spot, were to seal *the blessings* pronounced, with their united "*Amen*." The other six tribes were posted along the base (7y Deut. xxvii. 12, and Joshua is still more express,) and a little way up the slope of the bleak and frowning Ebal,\* to respond to *the curses*. In the midst of the valley stood *the ark* of God, and around it the priests, with the judges, officers and elders. A solemn silence spread over all; deep suspense and awe rested on the vast assembly.

Joshua then proceeded to erect on Ebal an altar of stone, unadorned, and so the better fitted to typify

\* Which, according to Gesenius, means, "void of leaves."

Him who had no attraction to the carnal eye. Burnt-offerings and peace-offerings were presented on it to the Lord; and Israel's conscience bathed in the peace-speaking blood. Thereafter, while the fire still blazed, Joshua wrote on the side of this altar that faced the whole assembly a copy of *the law*! It was clear and distinct, the holy law on the altar's sides! And no sooner was this done, than the priests at the ark prepared to utter the blessing and the curse.

Those nearest the hill of Gerizzim uttered the blessings, one by one; and were distinctly heard by the six tribes on that side the valley. At each utterance the tribes responded "*Amen*;" and the voice of the host floated over the valley.

Next, those priests nearest *Ebal* uttered the curses, one by one. But will Israel say "*Amen*?" Will their soul not tremble? Have they ever already incurred the curse? The six tribes, who hear the utterance of each awful curse, hesitate not to respond "*Amen, amen*." It is like the "*Hallelujah*" over the smoke of torment. The whole camp feels the awe of Jehovah's holy law.

But we see how it is that they are able so calmly to respond even to the curse. Their eye can rest on *that altar* on *Ebal*, while *Ebal's* curses float along the vale. Do they not see in that altar the blood of sacrifice? Do they not see the peace-offering? And, more than all, do they not see *the law*, the very law, the violation of which insures the curse written on that altar's side, and brightly shone upon by these flames of sacrifice? This is sufficient to give peace. There is *the law* receiving honor from the *sacrifice*; illuminated by the flame and blaze of sacrifice, as well as written on the altar's side. Here, then, is the law honored and magnified by that atonement which their guilty consciences have free access to use.

It is with our eye on *the law thus honored by the sacrifice* that we can

bear to hear its whole demands made. It is while we see its curse exhausted on the victim, while all the time its every sentence shines brightly to view, it is then we can so calmly respond, "*Amen, amen*!" We can look on *Ebal*, and hear *Ebal's* curse, as fearlessly as if it were Gerizzim's beauty and Gerizzim's blessing.

And thus they depart, feeling that the way of pardon—the sacrifice—the peace offering—has itself left the law's majesty and authority impressed on their soul. Israel must depart to their cities, carrying with them that day's solemn views of the holy law, which they will tell to their children's children. And the land shall be full of men who "love righteousness and hate iniquity"—the law of Jehovah on their hearts.

#### Wickedness of the Land.

Chap. xx.

Oh! what a land! Who wonders that its people were rooted out! The only wonder is, that the Lord could have borne the very sight of the land any more! Should he not blot it out from his creation! He did so to Sodom and Gomorrah. But, lo! he rather will purge it, and people it with a new race! I think I can see in this, how *Jehovah* gave a token that even so will he deal with this whole wicked earth! He will not blot it out of creation—nay, it shall remain for ever a monument of his long-suffering. He will cleanse it soon, by the appearance of *Joshua* in flaming fire: and then shall it be "the new earth wherein dwelleth righteousness!"

(*To be continued.*)

THE JEWS have a pretty but quaint saying: 1. Mine to me, and thine to thee; this is true in strict righteousness. 2. Mine to me, and thine to me; this is robbery and unrighteousness. 3. Mine to thee, and thine to me; this is true love and fairness. 4. Mine to thee, and thine to thee; this is too great liberality.



For the Jewish Chronicle

## ON THE JEWS.

NO. VI.

### GOD'S EVERLASTING LAW BY THE JEW.

(Concluded from p. 304.)

I. *The tabernacle* was a typical representation of "the world to come;" of the invisible Godhead dwelling among and communicating with men; of the glorified body of Christ, or temple of the Holy Ghost; of the future Jewish nation, and of the Gentiles at large, all being united under the kingdom, as the "whole family in heaven and in earth." 1. *The most holy place*, into which the high priest entered alone once a year to make atonement, typifies the hiddenness of that presence of the Father to which none can have access but the Son, who there evermore enters, as the One Mediator and High Priest, presenting the blood of the everlasting covenant, and from thence coming out manifest in flesh to human sight, for universal blessing; He, the image of the invisible God, "who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see," and, therefore, the light is as darkness to all creatures. And so this place had no aperture for light, or place of entrance, except "through the vail," which represented the flesh of Christ; neither had it artificial light in it, as had the holy place, from which was the entrance into it. It had no furniture but the ark, containing the two tables, the mercy-seat, and the cherubim, between which God dwelt, and from between

which He spake through the vail, to those who were in the holy place.

2. *The holy place* typifies the organized Church, or the Bride, with its sacramental table, or table of shew-bread in twelve loaves, signifying both the twelve tribes of Israel and the twelve apostles of the Lamb. It had also the candlestick for light (the light of teaching) and, as a candlestick is a literal pillar, indicating the Church as the light of the world, as well as the pillar and ground of the truth. "The seven candlesticks which thou sawest, are the seven churches," or the one Church in its totality. It had also the altar of incense in it, signifying worship, and "the prayers of all saints," with which the true incense ascends to God; and from this outer temple access was had to the most holy place through the second vail, as from the region of the Church, from which access is had to the Father through Jesus Christ—from the visible to the invisible. Into this the priests only entered, not the people. 3. *The court of the people* typifies the place the Jews will hold under the kingdom; not mixing with the Bride of the Lamb, nor sharing her place and office; but being to Jerusalem which is from above, the free woman and mother of us all, what Hagar was to Sarah, (Gal. iv. 22-26.) For she is the "royal priesthood" offering up "spiritual sacrifices," officiating in a place which the Jew cannot enter. So we see it in Luke i. 9, 10; "according to the custom of the priests' office, Zacharias' lot was to burn incense (at the golden altar) when he went into the temple of the Lord. And the whole multitude of the people were praying without, at the time of



incense." 4. *The court of the Gentiles* indicates their place in the ordering of the kingdom. They were not permitted to enter within, among the people, on pain of death; yet the priest officiated for them, as well as for Israel. Something like this is indicated in Rev. iv., v. and vii., where, after the mention of the four and twenty elders round the throne, the four cherubim, and the hundred and forty-four thousand sealed ones, comes the mention of the innumerable multitude of all nations, and kindreds, and peoples, and tongues.

II. *The brazen altar of burnt-offering*, standing in the open court before the first vail, or entrance into the temple, where was the table of shew-bread, and the candlestick, and the altar of incense, by means of which (brazen altar) access was had to the temple, exhibits; 1. *Christ crucified*, the sin-offering, as the everlasting Way to the Father of mercies. 2. *Our own death unto sin*, in conformity with his death, and the continual denial of self, and offering ourselves, in confession of unworthiness, "a living sacrifice, holy and acceptable," upon that altar which alone "sanctified the gift." 3. *The everlasting necessity of confession of unworthiness*, in order to acceptable worship; for the holy place could not be entered but by the brazen altar.

This subject might be greatly extended, but more here is needless. Enough has been said to show that the constitution, gifts, endowments, order and work of the Church, and her place in the purpose of God, cannot be at all understood, in ignorance of the types and shadows of the law—in ignorance of the taber-

nacle, its materials, structure, furniture and services. Enough has been said to show the vastitude and comprehensiveness of that word, "The Law was given by Moses," and the all-inclusiveness of the law. The importance of the gift is indicated by the majesty of the language used in describing the circumstances of it by Moses, in his preface to the blessing of the tribes. "And he said, The Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of saints: from His right hand went a fiery law unto them. Yea, he loved the people; all His saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words. Moses commanded us a law; even the inheritance of the congregation of Jacob." This evidently refers to time yet future—the coming prophesied of by Enoch, and confirmed by Zechariah and St. Jude; after which Jacob shall hold the law as his "inheritance" for ever; for then he shall know it, and keep it.

The sole and only purpose of Christ coming in flesh is the fulfilling of the law. Hence he said—"Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil," to the jots and tittles. This He said not out of tenderness to Jewish prejudices, but to declare the eternal purpose of the Father in giving the law. The first item in its fulfilment is the Incarnation; and that is an everlasting fact, abiding such in the person of the Word made Flesh. And the whole law fulfilled must abide in everlasting realities: and in no sense or degree can the fulfilment stand in the mere

ceasing from types and shadows.—The order of communicating law, light, government and blessing unto men appears to be, from the invisible Godhead to the glorified Church or New Jerusalem, through Jesus Christ, by the Holy Ghost; from this to the Jew; and from the Jew to “all the families of the earth.” And, reversing this order, we have, in the kingdom of heaven, first, second, and third heaven, which third heaven was shown to St. Paul, and exhibited to St. John, first, as the throne, the four cherubim, the four and twenty elders, and the hundred and forty-four thousand; and secondly, as the New Jerusalem, Holy City, or Tabernacle of God. The same order was observed in the structure of Noah’s ark, which had “lower, second and third stories,” for the salvation of the creatures contained in it. And the prophet saith of God: “who buildeth His stories in the heaven, and hath founded His troop in the earth.” Amos ix. 6.

It has been shown that the Jew cannot fulfil his office to the nations till after his final restoration and entire cleansing and setting in order. But neither can the Church take her station, nor fulfil her part as regards the Jew, till after she is perfected, which cannot be till after the first resurrection and the subsequent making ready of the Bride. By her ministry must the Jew be delivered, reconciled, and set in order, as by the Jew in her hand will the nations afterwards be blessed. The temple shown to Ezekiel must be built, and all the tribes re-settled, ere the law can go forth from Zion, and the word of the Lord from Jerusalem, to the many na-

tions who, when converted, must “go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.” Zech. xiv.

Thus we are measurably prepared to enter into the largeness of this word of St. Paul, touching the Jews: “Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, AND THE GIVING OF THE LAW, AND THE SERVICE OF GOD, AND THE PROMISES; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever.”

In the meantime, and during the dispensations preparatory to the ultimate glory, God is working out a great problem by man, and ad-ducing from all human conduct, under privileges from Him, the pal-pable demonstration of the exceed-ing sinfulness of sin, of fallen man’s utter depravity and unfitness, under the conditions of the fall, to glorify Him, and keep His charge in any thing. Every gift from Him is rejected, or perverted to evil; the law is transgressed; the ordinance is changed; the everlasting covenant is continually broken by Jew and Gentile alike; and each dispensa-tion, but that which is final and unchangeable with the party, ends in apostacy and terrible judgments and destruction. And the memo-rial of these things, as the memo-rial of the rebellion of Korah was laid up before the Lord, must be embodied in the faith and worship of all the saved for ever, that every mouth may be stopped, and the glory be to Him alone whose is the kingdom and the power.

AMICUS.

## OUR DUTY TO ISRAEL.

Soon after Mr. McCheyne's return from the Mission to the Jews, he preached a sermon on the above topic, from Rom. i. 16, "*To the Jew first.*" This discourse appears in his published Remains, and has been adopted by the British Society for the Propagation of the Gospel among the Jews, as one of their Tracts. The preacher's object being to show that "*the gospel should be preached first to the Jews,*" he argues first from the consideration that "*judgment will begin with them,*" and then proceeds as follows:—

2. *It is like God, to care first for the Jews.*—It is the chief glory and joy of a soul to be like God. You remember this was the glory of that condition in which Adam was created. "Let us make man in our image, after our likeness." His understanding was without a cloud. He saw, in some measure, as God seeth. His will flowed in the same channel with God's will. His affection fastened on the same objects which God also loved. When man fell, we lost all this, and became children of the devil, and not children of God. But when a lost soul is brought to Christ, and receives the Holy Ghost, he puts off the old man, and puts on the new man, which *after God* is created in righteousness and true holiness. It is our true joy in this world to be like God. Too many rest in the joy of being forgiven, but our truest joy is to *be like him*. Oh, rest not, beloved, till you are renewed after His image, till you partake of the divine nature. Long for the day when Christ shall appear, and we shall be fully *like him*, for we shall see him as he is.

Now, what I wish to insist upon at present is, that we should be like God, even in those things which are peculiar. We should be like him in understanding, in will, in holiness,

and also in his *peculiar affections*. "Love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God, for God is love." But the whole Bible shows that God has a peculiar affection for Israel. You remember when the Jews were in Egypt, sorely oppressed by their taskmasters, God heard their cry, and appeared to Moses—"I have seen, I have seen the affliction of my people, and I have heard their cry, for I know their sorrows."

And, again, when God brought them through the wilderness, Moses tells them why he did it; Deut. vii. 7: "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people, for ye were the fewest of all people, but because the Lord loved you." Strange, sovereign, most peculiar love. He loved them because he loved them. Should we not be like God in this peculiar attachment?

But you say, God has sent them into captivity. Now, it is true God hath scattered them into every land. "The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers!" Lam. iv. 2. But what says God of this? "I have left mine house, I have forsaken mine heritage, I have given *the dearly beloved of my soul* into the hand of her enemies;" Jer. xii. 7. It is true that Israel is given for a little moment, into the hand of her enemies, but it is as true that they are still the dearly beloved of his soul. Should we not give them the same place in our heart which God gives them in his heart? Shall we be ashamed to cherish the same affection which our heavenly Father cherishes? Shall we be ashamed to be unlike the world, and like God, in this peculiar love for captive Israel?

But you say, God has cast them off. Hath God cast away his people which he foreknew? God forbid! The whole Bible contradicts



such an idea. Jer. xxxi. 20: "Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still. Therefore my bowels are troubled for him: I will surely have mercy upon him, saith the Lord." "I will plant then again in their own land assuredly, with my whole heart and with my whole soul." "Zion saith, the Lord hath forsaken me. and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee;" Is. xlix. 14. "And so all Israel shall be saved, as it is written, There shall come out of Zion a Deliverer, and shall turn away ungodliness from Jacob." Now the simple question for each of you is, and for our beloved Church, Should we not share with God in his peculiar affection for Israel? If we are filled with the Spirit of God, should we not love as he loves? Should we not grave Israel upon the palms of our hands, and resolve that through our mercy they also may obtain mercy?

3. *Because there is peculiar access to the Jews.*—In almost all the countries we have visited, this fact is quite remarkable; indeed, it seems in many places as if the only door left open to the Christian missionary is the door of preaching to the Jews.

We spent some time in Tuscany, the freest State in the whole of Italy. There you dare not preach the gospel to the Roman Catholic population. The moment you give a tract or a Bible, it is carried to the priest, and by the priest to the Government, and immediate banishment is the certain result. But the door is open to the Jews. No man cares for their souls; and therefore you may carry the gospel to them freely.

*The same is the case in Egypt and Palestine.*—You dare not preach the gospel to the deluded followers of Mahomet; but you may stand in the open market-place, and preach

the Gospel to the Jews, no man forbidding you. We visited every town in the Holy Land where Jews are found. In Jerusalem and in Hebron we spoke to them all the words of this life. In Sychar we reasoned with them in the synagogue, and in the open bazaar. In Chaifa, at the foot of Carmel, we met with them in the synagogue. In Sidon, also, we discoursed freely to them of Jesus. In Tyre we first visited them in the synagogue and at the house of the Rabbi, and then they returned our visit; for when we had lain down in the khan, for the heat of mid-day, they came to us in crowds. The Hebrew Bible was produced, and passage after passage explained, none making us afraid. In Saphet, and Tiberias and Acre, we had the like freedom. There is indeed perfect liberty in the Holy Land to carry the gospel to the Jew.

*In Constantinople*, if you were to preach to the Turks, as some have tried, banishment is the consequence, but to the Jew you may carry the message. *In Wallachia and Moldavia* the smallest attempt to convert a Greek would draw down the instant vengeance of the holy Synod and of the Government. But in every town we went freely to the Jews. In Bucarest, in Foxany, in Jassy, and in many a remote Wallachian hamlet, we spoke without hindrance the message to Israel. The door is wide open.

*In Austria*, where no missionary of any kind is allowed, still we found the Jews willing to hear. In their synagogues we always found a sanctuary open to us, and often, when they knew they could have exposed us, they concealed that we had been there.

*In Prussian Poland*, the door is wide open to nearly 100,000 Jews. You dare not preach to the poor Rationalist Protestants. Even in Protestant Prussia this would not be allowed; but you may preach the gospel to the Jews. By the law of the land every church is open to an ordained minister; and one of the



missionaries assured me that he often preached to 400 or 500 Jews and Jewesses at a time. Schools for Jewish children are also allowed. We visited three of them, and heard the children taught the way of salvation by a Redeemer. Twelve years ago the Jews would not have come near a church.

If these things be true—and I appeal to all of you who know these countries if it is not; if the door in one direction is shut, and the door to Israel is so widely open, O do you not think that God is saying by his Providence, as well as by his Word, Go rather to the lost sheep of the house of Israel? Do you think that our Church, knowing these things, will be guiltless, if we do not obey the call? for the gospel is the power of God unto salvation, to the Jew first, and also to the Greek.

4. *Because they will give life to the dead world.*—I have often thought that a reflective traveller, passing through the countries of this world, and observing the race of Israel in every land, might be led to guess, merely from the light of his natural reason, that that singular people are preserved for some great purpose in the world. There is a singular fitness in the Jew to be the missionary of the world. They have not that peculiar attachment to home and country which we have. They feel that they are outcasts in every land. They are also inured to every clime; they are to be found amid the snows of Russia and beneath the burning sun of Hindostan. They are also in some measure acquainted with all the languages of the world, and yet have one common language—the holy tongue—in which to communicate with one another. All these things must, I should think, suggest themselves to every intelligent traveller as he passes through other lands. *But what says the Word of God?*

Zech. viii. 13.—“It shall come to pass, that as ye were a curse among the heathen, O house of Judah and house of Israel; so will I

save you, and he shall be a blessing.” To this day they are a curse among the nations, by their unbelief; by their covetousness; but the time is coming when they shall be as great a blessing as they have been a curse.

Micah v. 7.—“And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.” Just as we have found, among the parched hills of Judah, that the evening dew, coming silently down, gave life to every plant, making the grass to spring, and the flowers to put forth their sweetest fragrance, so shall converted Israel be, when they come as dew upon a dead, dry world.

Zech. viii. 23.—“In those days it shall come to pass that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you.” This never has been fulfilled; but as the Word of God is true, this is true. Perhaps some one may say, If the Jews are to be the great missionaries of the world, let us send missions to them only. We have got a new light—let us call back our missionaries from India. They are wasting their precious lives there, in doing what the Jews are to accomplish. I grieve to think that any lover of Israel should so far pervert the truth, as to argue in this way. The Bible does not say that we are to preach *only* to the Jew, but to the Jew *first*. “Go and preach the gospel to *all* nations,” said the Saviour. Let us obey his Word like little children. The Lord speed our beloved missionaries in that burning clime. The Lord give them good success, and never let one withering doubt cross their pure minds as to their glorious field of labor. All that we plead for is, that, in sending our missionaries to the heathen, we may not forget to begin at Jerusalem. If Paul be sent to the Gentiles, let Peter be sent to the twelve tribes

that are scattered abroad; and let not a by-corner in your hearts be given to this cause—let it not be an appendix to the other doings of our Church, but rather let there be written on the very front of your hearts, and on the banner of our beloved Church, "To the Jew first," and, "Beginning at Jerusalem."

*Lastly.* Because there is a great reward. Blessed is he that blesseth thee; cursed is he that curseth thee. Pray for the peace of Jerusalem; they shall prosper that love her. We have felt this in our own souls. In going from country to country, we felt that there was one before us preparing our way. Though we have had perils in the waters, and perils in the wilderness; perils from sickness, and perils from the heathen; still from all the Lord has delivered us; and if it shall please God to restore our revered companions in this mission, in peace and safety to their anxious families,\* we shall then have good reason to say, that in keeping his commandment there is great reward.

But your souls shall be enriched also, and our Church, too, if this cause find its right place in your affections. It was well said by one who has a deep place in your affections, and who is now on his way to India, that our Church must not only be evangelical, but evangelistic also, if she would expect the blessing of God. She must not only have the light, but dispense it also, if she is to be continued as a steward of God. May I not take the liberty of adding to this striking declaration, that we must not only be evangelistic, but evangelistic *as God would have us to be*—not only dispense the light on every hand, but dispense it first to the Jew.

Then shall God revive his work in the midst of the years. Our whole land shall be refreshed as Kilsyth has been. The cobwebs of controversy shall be swept out of our sanctuaries, the jarrings and jealousies

of our Church be turned into the harmony of praise, and our own souls become like a well-watered garden.

### THOUGHTS FROM BENDEL.

OUR regular readers must have observed us occasionally quoting a pithy saying from *Bengel*, "that great luminary" (so John Wesley called him) "of the Christian world." He flourished during the first half of the last century, and is universally revered by the learned, as one of the fathers of modern biblical criticism. He was an earnest laborer in the Apocalyptic field; but it is for his *Gnomon Novi Testamenti* that he is now chiefly valued. This will, indeed, ever remain a model of terse, vigorous, devout exposition.

The following fragments, we have gathered from Walker's translation of the "Life and Memoirs," by Burk, (London, 1837.)

By the written Word must every thing stand or fall.

Those who have settled down into the desperate resolution of not referring to the Word of God as their standard of inquiry, it is better always to let alone; not a pen should be put to paper on *their* account.

The Apocalypse is preëminently our Lord and Saviour's book.

In the last times Popery and the Socinian heresy (a denial of the proper deity of Christ) will run into one another, and the latter will at length bring things to a crisis.

The mysterious secrecy affected by Freemasonry shows that there is no good in it. It appears to cherish neither *faith* nor hope; and as for *love*, it has only an empty show of

\* Drs. Black and Keith were at this time still detained by sickness abroad.

it. Indeed, it seems desirous to demonstrate, once for all, that perfectly virtuous integrity can subsist without Christ.

As long as nothing extraordinary befalls Rome or Jerusalem, things in general will proceed pretty smoothly; but while they continue much as they are, the news in the journals will be alternating and fluctuating every quarter of a year. *One novel scene of things and then another, will be perpetually engaging public notice*, till the children of men become ripe at length for a visitation from Him who is higher than the high ones. When events have arrived just at the finishing of the mystery of God, we shall hear the striking of that clock which has so long been silent. I mean that partly *before*, and partly *at* this period, many events of a terrible, yes, and also of a joyful kind, will rapidly succeed one another.

As aged people are fond of repeating the history of their former years, so the world, as waxing old, appears to dote upon her own personalities. Witness the present craving appetite for books of narrative, and for tales of olden times.

Our Church, to speak generally, is become, in *the collective body of its members*, so corrupt a mass, such a pernicious leaven, as is sufficient to infect the whole world. With the exception of the few who cherish within them a spark of divine life, the rest of us have all the faults of a heathen wild olive-tree. The aspect of the present season in the Church indicates the approach *of winter*; for ours is a poor, frigid, slumbering age, which needs an Awakener; and surely an Awakener is coming.

Our newswriters and journalists, who have always been scribblers for pay, have contributed much to the present corruption of the public taste. Their pages will serve to show the complexion of the age we

live in; that there is a spirit in it which every day more and more decidedly favors scepticism, and sets itself in opposition to divine Revelation. The Bible (with all the parade about it) is a lamentably neglected and despised book; yes, and many who show it some regard, have learnt to handle its contents so improperly, that they cause many more to stumble, to err, and to go astray. The abilities of reason and mere nature are so exorbitantly magnified by the most, that the bulk of Christendom will soon be unable to understand the very meaning of faith, grace, or any thing supernatural.

It has been correctly remarked upon the Papal system, that it has not yet completed its antichristian character, by denying the Father and the Son. But though Socinianism and Popery at present appear mutually aloof, they will, in process of time, form a mighty confluence, that will burst all bounds, and bring everything to a crisis. We may expect it in the following way: the residue of heavenly influence on the professing Church, as a body, will have utterly evaporated; its holy things having been already more and more prostituted to the spirit of this world. And the Holy Spirit being thus withdrawn from the camp at large, the world will deem its own victory and triumph secured. Now, therefore, a spirit of liberal latitudinarianism will prevail everywhere; a notion that every one may be right in his own way of thinking; consequently all is well with the Jew, the Turk, and the Pagan. Ideas of this sort will wonderfully prepare men for embracing "the false prophet," whose *patron* (1 John ii. 22,) is neither far behind him in his approach, nor far off from the next generation.

It is one important advantage of attentively and habitually contemplating God's general economy and government of the world in all ages, that hereby we lose sight of our



own petty self-interests and private grievances, so as to be less liable to selfish anxieties ; for we are occupied with things of superior interest ; we are taken up with observing how God's great universal work advances, and how his purposes are hastening to their accomplishment. Godly and devout occupation of the mind in this way is also one help against the natural dread we have of death. In like manner I have found it to be one benefit of studying sacred chronology, that while I have been careering in thought over the billows of departed ages, and have been borne along on the current of time from century to century, the doings not only of private individuals, but even of the greatest monarchs, have appeared to me as 'a very little thing;' as the mere passing of a wave in the great ocean scene.

Pure millennarian doctrine, which is of no worldly and earthly character, but spiritual and heavenly, is perfectly agreeable to holy scripture. . . . Yes, and a period is approaching, when the pure millennarian doctrine will be duly regarded as an article of the true faith ; and then teachers will be so well acquainted with the whole detail of the Apocalypse, as to make it the subject of common juvenile instruction ; how little soever may be taught from it at present, and however singular we may seem for taking it in hand.

The word *Person*, corresponds to the Hebrew פְּנִים (*Panim*), and the Greek πρόσωπον. Even the Jews called the Messiah מְלָאךְ פְּנִים (Malach Panim, the angel of the Presence.) In speaking of the *Trinity*, we are obliged to use some such expression, to convey our meaning. Defective as it is in some respects, yet, as we have none more suitable, we have no reason to think that God is displeased with our using it. We know in what condescending language he addresses himself to our capacities ; and may therefore believe that he will bear with our

weakness, though it fall far short of the true representation of himself. We shall soon know, in the heavenly world, even as also we are known ; and then the very scriptures themselves will appear to have been worded to our comprehension, after the manner of a little child's first book.

The expression, "*The Son of Man*," always denotes the *visible* condition of Christ ; whether in his humiliation, or exaltation. Thus St. Stephen exclaimed, "Behold, I see the Son of Man," &c., and the day of judgment is called the day of the Son of Man. We also read of "speaking a word against the Son of Man."

The manner of *prophetic* fore-showing in the Old Testament, resembles a landscape picture with its foreground occupied by fields, trees, cattle, busy persons, &c., all distinctly delineated on a large scale ; but in its background you descry long ridges of distant hills, and beyond them chains of mountains, all diminutive ; so that many objects appear grouped very narrowly together, which in the reality of nature are at a wide distance from one another. By the prophets, in like manner, are things which immediately or soon should come to pass, described clearly and definitely : but those which were seen far distant in futurity, are only adumbrated briefly, and in perspective masses. A foreshortened view may serve to express my meaning.

2 Tim. iii. 4. How is it that our youth are so very different from those of former times ? What no young person would once have dared to think of, ours freely rush into without prompting. Alas ! how προπετής, precipitate, and headstrong do we find them ! This is another sign that the harvest and vintage are very near.

Luke xii. 37 : "Verily I say unto you, that he will gird himself, and



make them sit down to meat, and will come forth and serve them." This promise I regard as the greatest of any in the Bible; and I take the words in a kind of literal meaning; that is, as a bridegroom on his wedding day scruples not to wait upon his guests, and to converse in affectionate familiarity with them all, so will Jesus act in the world to come, when the marriage of the Lamb is come.

We are approaching a time of spiritual, specious, and most extensive seduction; which will be followed up by extraordinary violence. The only true preparative against that seduction is, wisdom from above; and against that violence, to be patient and faithful unto death. Any retaliation that Christians may be provoked to make upon the enemies of the truth, will most certainly recoil upon themselves.

Surely, when the door of paradise is opened, to let in any of our departed friends, delicious breezes blow through it upon us, from that abode of blessedness.

Have nothing to do in secret with any unrighteous cause, and in public stand up for the honor of God, and you will be immovable.

All I am and have, both in principle and practice, is to be summed up in this one expression—the *Lord's property*. My belonging totally to Christ, as my Saviour, is all my salvation and all my desire. I have no other glory than this, and want no other.

Man's judgment must be a very small thing in the eyes of God, or he would not suffer persons, who really love him, to be assailed with so many revilings and reproaches.

It is a great piece of vanity which men indulge about the nobility and antiquity of their families. This vanity virtually splits the human race into two distinct castes, a su-

perior and an inferior one; and those who pride themselves upon their nobility, reckon themselves of course in the former. Now the poorest despised Jew is able to trace his noble origin much farther back than any of them; I say is *able* to do it; for he can refer to accurate genealogies which go up to the remotest antiquity.

## BOHEMIA.

### RESTRICTIVE ENACTMENT.

OUR readers have, no doubt, heard of a certain restriction imposed upon our brethren in some parts of Germany, according to which, there must not be more than a fixed number of families in particular places. We extract from Dr. Frankel's periodical a few remarks on the operation of this law in Bohemia, which will explain its nature. The Doctor derives the law from the period when the German Emperors, arrogating to themselves an absolute right over the persons and property of the Jews, allowed various noblemen, in reward for services, to receive a certain number of Jews on their estates. These were obliged to pay a tax, called protection money, to their landlords, and thus proved a source of revenue to the favored noblemen. The number of families which each district was allowed to receive, being fixed, as soon as this was completed no more were permitted to enter; but, at the same time, the lord of the manor was not allowed to expel those once settled on his property. If a family became extinct, he might receive another, but he was not compelled to do so. Nor was a Jew allowed to withdraw from one estate to another without the permission of the owners of both. The number of families being thus restricted, only one son of each family could establish a new one; that is to say, was permitted to marry; the others were doomed to emigration, celibacy, or

to contract a marriage considered and treated by Government as concubinage. The scramble for obtaining such permission of marriage may easily be imagined. The heart-burning disappointment, ruin and misery thus entailed upon families, are beyond description. The rosy cheeks of many a young bride faded, the stout heart of many a young bridegroom broke, before such permission was granted; and many a hopeful man, after having spent his fortune in bribery, and his youthful years in alternate fears and hopes, found himself, at the verge of old age, disappointed and penniless. Cases are known in which engagements after a courtship of ten years have been broken off, because the law sternly refused to sanction the attachment. Notwithstanding all this, however, the morality of the Jewish population was upon the whole unimpeachable. This tyrannic law has lately been mitigated in Bohemia; but it presses still, with all its demoralizing and crushing weight, upon the Jews of Moravia, and, but some few years back, several wives and mothers of families were condemned to hard labor in the public streets, with the outcasts of society, for having dared to obey the voice of nature in preference to the word of the law, by contracting marriages which, though sanctioned by religion, were not acknowledged by government.—*Voice of Jacob.*

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### Books Received.

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THE WORKS OF THE LATE REV. ROBERT MURRAY MCCHEYNE, Minister of St. Peter's church, Dundee. Complete in two volumes, 8vo.—New York: R. Carter. 1847.

SOME of our readers may remember the strong terms of commendation, in which we incidentally referred, some time ago, to Mr. Bonar's volume, "The Life and Remains" of the Rev. R. M. McCheyne," an abridgment of which has been pub-

lished by the Presbyterian Board. The great popularity of that work, both in Scotland and in this country, we have ever since rejoiced in, regarding it, amid the many discouraging developments around, in the Church and in society at large, as one infallible sign that our God has still left us a remnant, who, loving an unseen Saviour, delight to contemplate any such bright reflection of their Lord's glory, as shone in the life and character of this sainted youth.

With these feelings, we hail with a very cordial satisfaction the appearance of these two elegant volumes from the press of Mr. Carter. They embrace not merely the "Life and Remains," unabridged, but an additional volume of Remains lately published in Edinburgh. Our narrow limits do not allow us to say much about any book; but we know no work that we would more readily put into a family library, or more gladly see in the hands of theological students and Christian ministers.

We give elsewhere the principal portion of a sermon on our *Duty to Israel*; and here subjoin specimens of Mr. McCheyne's fairness and honesty of dealing with the prophecies concerning Israel. The passages that we quote occur as introductory to sermons on the several texts indicated.

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Isaiah LX. 1-3.

THESE words are yet to be fulfilled in Jerusalem. It has been long trodden down by the Gentiles, its walls are desolate, its temple burnt, and the Mosque of Omar raised over it in cruel mockery. The ways of Zion do mourn, because none come to the solemn feasts. No sunbeam pours upon the dark brow of Judah; no star of Bethlehem sparkles in their sky.

But another day is at hand. The time is coming when a voice shall be heard saying to Jerusalem: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

Observe, 1. *It shall be a time when the world is in darkness.* "For, behold, the darkness shall cover the earth, and gross darkness the people." The whole Bible bears witness that the time when the Jew is to be enlightened is to be a time when the world is dark and unenlightened. Paul says plainly, that the world will be dead—one great, dead mass—when God gives life to the Jews. "If the casting away of them has been the reconciling of the world, what shall the receiving of them be, but life from the dead?"

2. *In that time of darkness, the Lord Jesus shall reveal himself to the Jews, the veil shall be taken away, and that glorious Bridegroom shall come forth to them.* "The Lord shall arise upon thee, and his glory shall be seen upon thee." Like the rising sun appearing above the hills, tinging all Mount Olivet with living gold, then pouring down upon the prostrate ruins of Jerusalem, till the holy hills smile again in his cheering ray; so shall it be with desolated Judah. Christ shall arise upon their souls, the day shall dawn, and the day-star arise on their hearts. Christ shall appear beautiful and glorious, and they shall submit with joy to put on his imputed righteousness. His glory, his beauty, his comeliness, shall be seen upon them.

3. *Observe the command of God to the enlightened Jews:* "Arise, shine." Hitherto they have been sitting on the ground, desolate, in darkness; but when Christ is revealed to them, they shall give life to the dead world; they shall be the lights of a dark world. The word is, "Arise, shine." As Christ rises upon them, so they must rise on the dark world; as Christ shines upon them, so they must reflect his beauty and his brightness all around. Even as the moon, in itself dark and desolate,

does not drink in the rays of the sun, but arises and shines, reflecting his beams on the dark earth; so shall it be with the enlightened Jews.

4. *The effect.* The Gentiles shall come to thy light, and kings to the brightness of thy rising. When the songs of the ransomed Israelites are heard in their native mountains, their mouth filled with laughter and their tongue with singing, then shall the nations say: "The Lord hath done great things for them." Ten men out of all languages of the nations shall take hold of the skirt of him that is a Jew, saying: "We will go with you; for we have heard that God is with you." When the psalms of Israel rise from under their vine and their fig-tree, even kings shall lay by their crowns, and come to learn of them the way to peace. Dear brethren, pray for the Jews; pray for the peace of Jerusalem. Oh! hasten the happy day. The Lord will hasten it in his time.

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Isaiah XLIX. 14, 15.

These words apply, first of all, to God's ancient people, the Jews. Before their final conversion, I believe their eyes will be opened to see their sin and misery. They will look upon Him whom they have pierced, and mourn. When they hear the glorious offers of mercy, they will not be able to believe them. "Zion will say, The Lord hath forsaken me, and my God hath forgotten me." But God will answer them, that notwithstanding all their past sins and afflictions, still he will love them, and be their God. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget; yet will I not forget thee."

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Isaiah XXV. 6—8.

These words are yet to be fulfilled, at the second coming of the Saviour. It is true that the Lord of



hosts has long ago prepared this feast, and sent out his servants, saying, "Come, for all things are ready." But it is just as true, that the veil that is spread over all nations is not yet taken away; and Paul tells us plainly, in 1 Cor. xv. 34, that it is in the resurrection morning that these words shall be quite fulfilled: "He hath swallowed up death in victory."

Isaiah XII. 1—3.

These words do first apply to God's ancient people, the Jews; but they are no less applicable to ourselves.

1. *Observe the time spoken of.* "In that day," the day spoken of in the chapter before; "It shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Verses 11, 12. It is in the day when God restores the Jews to their own land, and converts their souls.

2. *Observe what they will do.* "I will praise thee." They will then be a praising people. At present they are a melancholy people. There is no joy in their service; they are like a company of dry bones; but in that day their voices will be loud in God's praise.

3. *Observe the ground of it.* "Though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation." The ground of their joy is, that God's anger is turned away from them, they have found a divine Saviour: "Behold, God is my salvation."

They have found a divine Sanctifier; "The Lord Jehovah is my strength and song." Ah! this is the truest ground of joy and praise in the whole world.

4. *Observe the consequences.* "Therefore with joy shall ye draw water out of the wells of salvation;" verse 3. The wells of salvation appear to be the divine ordinances, God's Word and sacraments. The saved Jews will now find all their springs in Zion, they will be joyful hearers of God's word; they will be joyful partakers in the Lord's Supper. With joy shall they draw water out of the wells of salvation.

Zech. XII. 10; XIII. 1.

In these words you have a description of the conversion of the Jews, which is yet to come; an event which will give life to this dead world. But God's method is the same in the conversion of any soul.

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THE TRIUMPH OF GRACE. A Discourse occasioned by the death of Mr. Richard W. Redfield. By Wm. H. Van Doren, Minister of the Reformed Dutch church, Williamsburgh.—New York: John Moffat, 103 Fulton St. 1847.

This sermon is published by request, for the benefit of three orphan children, and is an interesting memorial of an eminently holy, useful man.

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THE THREE DIVINE SISTERS, &c. By the Rev. Thomas Adams; with Introduction by the Rev. W. H. Stowell, Independent College, Rotherham.—New York: R. Carter. 1847.

Of this Thomas Adams little is known beyond his works, and the fact that in 1612, and for many years after that date, he was a minister of the Church of England. The present volume contains a selection of twelve discourses out of sixty-three, originally published together in 1630, in a folio of 1240 pages. They are really very curious as well as edifying productions, strongly marked by

many of the best qualities of the English literature of that age. An unmistakeable spirit of piety pervades the whole, while there are numer-

ous passages which for racy and exuberant, but kindly, wit, might almost have been written by Shakspeare.

## MISSIONARY INTELLIGENCE.

### American Society.

#### NEW YORK CITY MISSION.

DURING the past month Mr. Neander's labors have been repeatedly interrupted by severe attacks of illness, and we, accordingly, observe but little in his journal for that period that would interest our readers. He has, indeed, been enabled to visit and converse with many families and individuals. May the gracious Lord add an effectual blessing. The following item is worth extracting:—

The family in —, to whom I formerly brought a Bible, was friendly. The Jewish girl reads in this book very often, and I could see that her heart is already touched. The history of Israel had made an impression on her mind. She appears serious, and the lady of the house told me, that, while she reads in the evenings, other Jews come in and strive to drive her away from her study. I warned her against listening to the voice of these tempters.

### Massachusetts.

#### REV. JOHN H BERNHEIM.

MR. B. arrived safely in New York with his family, and left with them, April 12, for Newburyport, Mass., their future residence. In the following communication he takes a brief survey of his work for the past year.

NEW YORK, April 9, 1847.

*My Dear Brother:*—Yesterday a year ago, I commenced my missionary labors for the American Society for Meliorating the Condition of the Jews. My present circumstances forbid me to attempt more than a very brief statement of what I have been enabled, by the grace of God, to do, during this time, for the cause of Israel and Christ.

Glory be to the Lord, for his mercy endureth for ever! In the beginning of my missionary life, all was darkness; all hopes were clouded, and almost everywhere I met with discouragement. But the Lord graciously smiled upon his unworthy servant, and soon the clouds and darkness were dispersed; and now I am enabled this day to raise an Ebenezer, and offer unto God my sacrifice of thanksgiving and praise. By the Lord's grace, I have been enabled to preach Christ crucified to a great number of my brethren according to the flesh; much of the precious seed of the kingdom has been sown in weakness, and commended by prayer to the blessing of Him who alone giveth the increase. Also, in my efforts among the churches, the Lord hath owned my labor. He was my mouth and word, so that, wherever I have gone, Christ's people became willing to do something for the lost sheep of the house of Israel; and for this I cannot enough praise his name, and acknowledge him as the God from whom all blessing flows. Notwithstanding many unavoidable interruptions, I have yet done something, although but little, for the Society. The coming year, I trust, will, by God's grace, be in every respect more fruit-

ful in results, as I need not lose so much time in visiting my family.

During the last month I have not been able to travel, on account of the bad roads, which stopped the running of the stages, as well as on account of making preparations to move with my family. Still, I have had many opportunities of conversing with the Jews, and, to my sorrow, I have found the most of them poisoned with the spirit of rationalistic infidelity.

Dear brother, in writing even this meagre report, I have been twenty times interrupted. I pray you to excuse me for this once, and believe me to be your humble brother in Christ,

JOHN H. BERNHEIM.

## South Carolina.

### JOURNAL OF REV. S. BONHOMME.

*Charleston.*—The Jews here feel friendly towards me, though there may be some who do not; and, which is still more encouraging, I find in this city an unquestionable religious influence in the hearts of some of my brethren. For instance, a minister told me last week, in his study, that a Jewess called on him a short time ago, and told him of her faith in Jesus Christ as the Messiah. She had applied for baptism, but her relatives, becoming informed of the fact, interfered, and have prevented her as yet from fulfilling her purpose. She told them, however, that she was a believer in Christ, that she had hitherto lived in darkness, and that her mind was made up to be baptized, though it should be upon her dying bed.

The same minister was lately called by a Jewish family to marry a servant of theirs in their house. The whole family was present, and wept during the service. Another Jewish family sent for him to come

and baptize a child of their servant, and this also was performed in the midst of the family. Others there are of his neighbors, who attend his church, and express themselves pleased; and I know several who are steady goers to the Methodist Episcopal Church. I believe the steady labors of a missionary, who could spend at least from three to six months among them, doing nothing else, would be greatly blessed.

One of our Jewish brethren ministers to a congregation at Barnwell, S. C., of the Baptist persuasion. Brother C., also, of Beaufort, S. C., is preaching to two Baptist congregations.

The orthodox Jews of this city are building a new synagogue, which will soon be ready for worship.

It seems the Jews, that is, some of them, feel much mortified about the assertion made in our Jewish Chronicle, that Dr. D. of this city died a Christian. If the Rev. Mr. Leaser, of Philadelphia, and the Jews in Charleston are not satisfied with the testimony given by the agent of the American Society, they are at liberty to make inquiry about it themselves, of the Rev. Mr. Hutchings, pastor of the Protestant Methodist Church at Spartanburgh, S. C. They may as well deny the conversion of Dr. D., as the conversion of his sister, who is now the wife of a Methodist Episcopal minister of the Alabama Conference, Mr. E. by name; and a faithful Christian she is, too. The Occident may deny it, as often as it pleases, but the Doctor died a Christian; and there is no doubt others beside believe at this moment, though they do not tell it. And why not? In the primitive age, many thousands of Jews there were who believed, and died in the faith of a crucified Messiah. And in our own day, also, there are thousands who believe in that same Jesus, and who derive all their consolations from his gospel of peace. Yes, here in America there are now



witnesses enough from among Israel to testify, that through the atonement of Jesus a free pardon for all past offences is obtained, and a hope of immortality.

*March 20th.*—This day I had a good opportunity of confessing Jesus Christ to a number of the children of Abraham in a store, where I continued speaking to them for about an hour. At their own request and desire, I gave them tracts of various kinds, calculated to arouse them. But among them was a citizen of Charleston, a Gentile infidel, who attempted to advocate his atheistic notions; but the Lord gave me strength to rebuke the false teacher, and to set before him the terrors of the Lord. The Lord did put him to silence. At the close of this interview, a young lad came in, a Jew, of about seventeen years of age, and asked me very earnestly for a tract.

*23d.*—To-day I have had long conversations with some of the house of Israel, and found, among others, a Jewess, who is married to a Christian. She had been baptized some time ago, but has not yet joined with God's people in church fellowship. I hope, by the blessing of the Lord, it was a word in season. She told me that she is not ashamed to confess Jesus of Nazareth, whom she fully believes to be the Messiah. She has a brother, also married to a Christian lady. May my frequent visits and instructions yet be blessed to his salvation! He is well inclined, and of a very kind disposition. He is always glad to see me, and invites me into his family.

Having, for the present, finished my labors here, I shall, by the blessing of the Lord, proceed to Columbia, S. C., having received from there a kind invitation from one of the pastors.

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We exceedingly regret to hear that our friends in Charleston have had so much reason to complain of

the irregular delivery of the Chronicle. A new agent has been appointed for that city, who, we are assured, will take an interest in the matter.

### ECCLESIASTICAL ACTION.

THE following pleasant communication from Mr. Bonhomme has just been received:—

COLUMBIA, S. C., April 7, 1847.

*My Dear Brother Lillie:*—The following is the copy of a minute adopted last Friday by the *Presbytery of Harmony*, at their session at Camden, S. C.

*"Camden, S. C., April 3, 1847.*—The Rev. Mr. Bonhomme, an agent of the American Society for Meliorating the Condition of the Jews, was introduced to Presbytery, and invited to take a seat, as a corresponding member.

"Being called upon to address the Presbytery, he made a brief but interesting statement of his history and labors, whereupon the following minute was adopted:—

"*Resolved*, That this Presbytery have listened with great pleasure to the statements of Mr. Bonhomme, and rejoice in the increasing interest which is manifested and felt throughout the Christian Church in the seed of Israel; and they cordially recommend Mr. Bonhomme, and the cause he represents, to the churches under his care, as also the Jewish Chronicle, a monthly periodical published by the Society for Meliorating the Condition of the Jews.

"Attested copy of the Minutes of Harmony Presbytery.

"GEO. C. GRAGG,  
"Stated Clerk."

From ten to eleven ministers subscribed to the Chronicle, and more is to be expected for the future. There was an excellent spirit in that body, for which I did rejoice; and last Sabbath afternoon I delivered a

lecture before them, in the Presbyterian church, Camden, and at night in the Methodist church, with a full house.

I am about to start for Augusta, where I have two appointments for the Sabbath, and then expect to move onward into Georgia.

To-night I have a meeting, designed for the Jews in this place, upon the occasion of the deliverance from Egypt, as it is now the Passover.

Yours, in haste,  
S. BONHOMME.

## Free Church of Scotland.

JASSY.

A CAREFUL perusal of the following narrative will enable our readers to appreciate some, at least, of the difficulties, with which the friends of Israel have to contend. For this reason we extract it entire, from the *Record* for March.

### Letter of Rev. Daniel Edward.

JASSY, December 31, 1846.

*My Dear Dr. Keith:*—Last Sabbath we baptized a Jew, the first since my return from Scotland whom we have found ourselves able to admit into the Church of Christ. The congregation could not be much less than, if not above, a hundred—a goodly company for Jassy—to hear the gospel preached. The case of the young man who was baptized well illustrates the course of discipline through which God brings his chosen ones, preparatory to shutting them up in the bonds of the everlasting covenant. It would almost lead us to the thought that it is a small remnant which, for the present, is to be gathered in; but that is among the secret things which belong to the Lord our God. We dare never cease to have great grief, and be in heaviness for those who, if not in the nearest sense, are still brethren, and to whom it is still a recommendation, that of them, as

concerning the flesh, Christ came. Isaac made his escape from Russia in company with thirty-five other young Jews, all choosing to abandon the paternal hearth and encounter the casualties of an unknown world, rather than the certain slavery of the Russian military service. They lay hid in a wood during the day, and in the night forded the Priott, the boundary between Russia and Moldavia, where they best hoped to elude the observation of the stations on the banks. Out of Russia, the young Jews separated, and each took his own way. In a day and a half Isaac reached Betuschchan, the second town in Moldavia, and attached himself to the Beth-hamidrash, where young men disposed for study occupy themselves the whole day with rabbinical reading, and are uniformly provided for by some friendly or pious members of the community. Here he remained for some weeks, after which he left Betuschchan, and after sundry wanderings reached Jassy, and again took refuge in a Beth-hamidrash. He had not been there more than a few days, when one of the youths of the synagogue mentioned to him that there were missionaries in Jassy. The raw Russian lad asked what missionaries were, and the answer of his informant was, that they were Epicureans (unbelievers.) The same night he visited Mr. Weiss. I happened to come in on Mr. Weiss, and I remember distinctly the interesting aspect of the Jewish lad poring with avidity over the "Old Paths" which had been put into his hands, and from which no efforts to engage him in conversation could distract him. He carried off the "Old Paths" as a treasure, hid it in a carriage belonging to a carriage dealer, who had given him shelter, and daily sat in the carriage and read it. One day he had ventured to take it up to the house to read during the night, and as he was restoring it to its place next day he was met by a Jew who insisted on seeing the book which was hid under his cloak. All his lies and evasions failing to satisfy the

curiosity of his friend, and not daring to trust him, Isaac burst from him, and saved himself from immediate detection. But as even the remotest rumor of his having read improper works would forfeit the eleemosynary support he had till now enjoyed, he left Jassy. It is not so difficult for a young Jew to travel in Moldavia as one might suppose, even although moneyless. Large Jewish waggons, in which twenty sometimes travel, pushed together, are continually on the way to all the different towns; and a poor Jew, if willing to take the worst seat, may get along for a trifle—forty or fifty miles for eightpence. Isaac had carried the "Old Paths" and tracts with him, and about forty miles from Jassy ventured to show them. No notice was taken at the time, and Isaac proceeded to Piatra, the place he was bound for. As he was standing at the stall of the Jewish butcher, the latter received a note, warning him that a young man who designed to settle in Piatra had Epicurean books with him. Accordingly, as he was coming from the synagogue, an old Jew laid hold of him by the hand and said: "Young man, you are said to have such and such dangerous books with you—we must search." As Isaac described to us this incident, we could see his hair almost stand on end in the remembrance of the fright it had put him in. He thought his fate was sealed. With the readiness at lying which is the fruit of a rabbinical education, and which has its own fruit, that no one believes the other, he answered: "I have such books, but I assure you I have never read them." The books were produced and immediately committed to the flames. As to Isaac, one proposed to give him forty blows with a rod; another, a hundred; a third, that he should be sent over the Danube; a fourth, that he should be led in shame through the town. However, he escaped out of the town, and returned to Jassy. There, however, he was already in disgrace; but the Jews re-

solved to condemn him out of his own mouth. One of the young men, professing to be as friendly as before, told him of an incident, in which his grandfather, a great rabbi, was travelling with his grandmother in the midst of a storm, and while the rain fell in torrents around, none fell upon the carriage of the rabbi. Isaac betrayed his unbelief by asking how that could be. This incredulity was sufficient to mark him as no longer a blind Jew, and he was cast out of their connection. This was the circumstance, his being wholly abandoned by the Jews, which made him seek shelter with the mission. But as I have every confidence that Isaac now cleaves to Jesus with decided faith and sincere love, I can admire, in these varied fortunes, the dealing of the Almighty, hedging up the way of elect ones, so that he may finally shut them up in the bonds of the everlasting covenant, under the hand of the good Shepherd. As soon as the Jews heard that Isaac had become apprentice in the Mission-house, his friends, not wishing to have the scandal of his becoming a Christian at their door, [Isaac is related by marriage to the chief rabbi in Jassy,] came to see him. His young friends came to expostulate with him, and try if there were any hope of his return. On the first visit they pleaded, and wept, and tore their hair; another time, to prove him, they told him his father was dead, [it was false,] to see if he would comply with the Jewish practice of taking off the shoe for so near a relation. Isaac's neglect of this usage convinced them that he was irreclaimable. Thus Isaac continued working and receiving daily instruction till I left Jassy, in the end of July. But it was always with a poor heart to his work, and the hope of yet escaping from manual labor. He pleaded with us again and again, that the Jews would never expect one of his nobility of mind and respectability, to work with his hand, and that he had no higher wish than to sit and study the whole day. His



pleas were, of course, overruled. During my absence, however, the Jews got round him, and partly by threats, partly by promises, induced him to run off in the night-time. In order to disgrace Isaac with us, the Jew who had come to help his elopement carried off books and other articles, which Isaac caused to be restored the next day. Two or three days after my return, Isaac having had farther experience of the falsehood of the Jews, came with the petition to be again received as apprentice. We thought it right to take him. For many weeks, however, he showed no better will to his work than before. With a mind thirsting after learning, he would stand in the coldest day in a lobby with a book in his shrivelled fingers, rather than work. His maxim was, "Wisdom is better than pearls." He went by no other name in the house than "The wise man." It was partly pitiable and partly ludicrous, to see him handling the saw as if every draw he gave were accompanied with the reflection, how unworthy such an occupation of his powers. His laziness exposed him, I dare say, to harder work than otherwise he would have had. His fellow-apprentices looked up to him as much, in all matters which required intellect and learning, as they despised and laughed at him where the forth-putting of corporeal energy was in request. However, he went on with the study of the scriptures, (the Hebrew Bible was the companion of all his leisure hours,) and the hour's instruction in the evening made up for all the exactions of the day. Suddenly a change came over Isaac, and from being the most indolent, he became the most laborious and the most conscientious when the master's back was turned. The change was sudden and marked, and we concluded that prayer must be making by the Church in his behalf; for although there had been no appearance of spirituality, he had been always a most interesting character, and his case had been made known. His zeal did not suffer him to spare

any Jews who came near the workshop or the house, convincing them out of the scriptures that Jesus was the Christ. After work in the evening, he was busy in instructing his fellow-apprentices, as well as in reading for himself. One day he asked to speak with me. He began conversation with, "It is written, 'what thy hand findeth to do, do it with all thy might.'" He stated his conviction of the truth of the gospel, that he found it in every page of the prophets. At the same time, although it be true that the just shall live by faith, yet this life must be maintained by certain means—something besides faith was necessary for this world. He wished to get some security that he would not be cast upon the world. None such could be given. He was referred to Christ's words; Christ's character, love and faithfulness were described to him, and he was shown that if he could not confide in Jesus for this life, he must be deluding himself, in thinking he could trust him for eternity. There were many of the bonds of the world still strong upon him. He was deeply attached to his wife, whom he had left in Russia, and knew, as soon as he was baptized, that a divorce would be demanded. We continued to observe Isaac with much anxiety, and it was evident to us all that the work was not going back. Christ was on the way to become all in all. Christ was already conqueror in the soul; and one stronghold of the world and Satan fell after the other. One evening, after the hour's instruction, I asked Isaac if he had ever prayed to Christ. He confessed he had not, and I set before him the motive to do so. About two weeks after—(he had been all this time becoming more cheerful, and like one who had now some settled interest)—I had occasion to ask Isaac again if he prayed in private, to which he answered that he did. I asked if he thought his prayer was heard. He told me he knew he was heard, for whereas he had been ashamed to confess Christ before the Jews, he

had obtained ability to do it with joy, adding, "I will speak of thy statutes before kings, and not be ashamed." Finally, about a month after his former interview, Isaac came to my room again. His manner was deeply solemn and affecting. He began with saying, "It is Solomon's admonition, 'What thy hand findeth to do, do it with all thy might.'" He thought this was the place where he was to flee from the wrath to come. He concluded by proposing himself and his eldest fellow-apprentice for baptism. I took this occasion of again reminding Isaac what it was to follow Christ, asking him if he was prepared to renounce the world, and all its pomps and allurements—of course, entering minutely into the matter. His answer pleased me much: "I don't know," because, taken with what he declared at other times, I had reason to think it implied rather a distrust of his ability to fulfil perfectly such a vow. We took Isaac and his companion under instruction, with a design to baptism. The other we found unqualified, and delayed; but Isaac, during the weeks that intervened, gave ever new pleasure and confidence. We counted on his being an ornament to his profession. This was the judgment, not only of Mr. Edersheim and myself, but of all the converts and others who spoke with him.—I am, &c.

#### LONDON AND BRITISH SOCIETIES.

WE are without later intelligence from these two institutions, our monthly parcel from London having failed, for the first time, to reach us in due course.

From a recent number of the *Record* newspaper, however, we extract the following account of

#### **The Arrival of Bishop Gobat at Jerusalem.**

It will gratify the numerous friends

and well-wishers of the mission at Jerusalem, and especially those who have hailed the appointment of Dr. Gobat to the charge of that important see, to hear that the Bishop of Jerusalem reached the Holy City in safety, and entered it on the 30th December.

The Bishop, his family and suite, landed, though not without danger, at Jaffa, from Her Majesty's steam sloop *Hecla*, which conveyed them from Malta. The vice-consuls of the respective nations, at Jaffa, welcomed the party with much kindness, and provided for their entertainment in a hospitable manner.

A messenger was despatched to Jerusalem, and on the 24th, the Rev. Mr. Nicolayson came down to Jaffa, where the bishop remained till the 28th, and proceeded about noon of that day for Jerusalem, resting the first night at Ramleh, the next day at Abu Gosh's village (Arimathea.) Near this, the Rev. Mr. Veitch and the architect of the church erecting on Mount Zion (Mr. Critchlow) met them on horseback. On the 30th, at noon, the bishop and party neared Jerusalem, and they were met by all the English and other residents, mounted, by whom they were escorted into the city, and proceeded very soon to the church, where, as the Bishop entered, the following touching and interesting hymn was sung:—

We asked the Lord to send us one  
(When he whom well we lov'd was gone !)

A shepherd's office to fulfil;  
To watch, to rescue and to feed,  
And in "the good old paths" to lead,  
His "little flock" on Zion's hill.

And He who said his eyes and heart  
Should never utterly depart

From Salem, (strangely favor'd still,)  
Hath thus our utmost wants supplied,  
And says to one approv'd and tried,  
"Go, rule my flock on Zion's hill."

Then let us now adore His love,  
And bless His name, all names above,  
Who heard our prayer, and ever will;  
And may "the good Chief Shepherd" keep  
His honored servant and his sheep,  
And blessings shower on Zion's hill.

The Te Deum was read, and the Litany of our Church, when the

Rev. Mr. Nicolayson addressed the bishop, in a very interesting and feeling manner, to which the bishop replied, and greeted the congregation, blessing them in the name of the Lord.—Tranquillity reigns throughout Palestine.

### Miscellaneous Intelligence.

Rome, Dec. 21st.—The *Deutsche Allgemeine Zeitung* contains the following communication:—"A new proof has been added to the many lately given of Pope Pius IX.'s philanthropy, and of his little regard to confessional barriers, in cases that demand a speedy relief: The Jews who live on the lowest banks of the Tiber, and who have lately suffered so much from the inundation of that river, have been permitted, three days ago, by a gracious decree of the Pope, to remove from their quarter, (the Ghetto, the iron gates of which are usually locked every evening,) and to reside so long in any part of the Christian Rome until the waters of the Tiber should have left their houses, and these be perfectly habitable."

Ought we to laugh, or to weep, when such decrees, whereby the Jews are permitted to escape the danger of being drowned, are proclaimed as generous actions, or when it is yet necessary to proclaim them as such?—*Ed. A. Z. des Jud.*

Suczowa, in Bukkowina, January 12th.—Chasidism, in its most revolting form of magic and charm-working, still plays its part here. A short time since, such a wonder-worker, Chaim of Kutiewer, came to Radauz, a small town near this, where he was welcomed by an immense concourse of people, with the greatest pomp. As soon as he arrived, which was Friday, January 1st, messengers, with the joyful news, were sent round to the neighboring places. The messenger who was sent hither, must have, in honor of the joyful occasion, taken a little too much by the way, as he only arrived late at night, in a state of blissful excitement. What signified the Sabbath, to which the Gallician Jews are so much attached? In like manner, after night had come on, a large caravan set out for happy Radauz—men who enjoy the harvest of idleness, women of fifty years old, sinners who wished to be lightened of their sins; all these, and many others, hastened to obtain the magician's blessing. Some even proposed, that, as all could not go, a petition should be sent to this man, that his beams might also shine upon Suczowa; but this was prevented by the good sense of others. On the 11th, the Rabbi left Radauz with a nice little sum of 1,500 florins.—*A. Z. des Judenthums.*

The administration of the Northern railroad forms at present a little kingdom of Israel; almost all the *employés* belong to the Jewish religion.—*L'Esprit Public.*

It is well known that the Jews in Vienna have to pay a tax every fortnight—the rich, four florins, the poor, two. On the day that M. de Metternich had invited M. Meyerbeer to his table, the police presented themselves to that eminent composer, to exact from him the tax in question. M. Meyerbeer threatened to quit the town instantly, if he were subjected to this absurd law. The police then suggested that the law might be evaded by inscribing his title of Chevalier of the Prussian Order of Merit, upon his *carte de séjour*, instead of the denomination of Israelite.—*Ibid.*

### Donations & Subscriptions.

The Treasurer of the American Society for Meliorating the Condition of the Jews, gratefully acknowledges the receipt of the following collections and donations to the funds of the Society, from March 15th to April 15th:—

By S. Bonhomme.

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#### Miscellaneous.

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Correction.—The \$5 acknowledged in March from the Cong. Ch., Kent, Ct., was a don. from the Pastor.











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